

DR. MARTIN LUTHER'S

CATECHISM.

TRANSLATED FROM THE GERMAN.

Train up a Child in the Way he should go; and when
he is old, he will not depart from it.

SOLOMON.

From a Child thou hast known the Holy Scriptures,
which are able to make thee wise unto Salvation.

PAUL.

PHILADELPHIA:

PRINTED BY JOHN GEYER, NO. 122, NORTH
THIRD, NEAR RACE-STREET.

1807.

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DR. MARTIN LUTHER'S CATECHISM.

PART I.

OF THE TEN COMMANDMENTS.

THE FIRST COMMANDMENT.

"THOU shalt have no other Gods before me."

What is the import of this commandment?

We should love, fear, and trust in God above all things.

THE SECOND COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain."

What is required of us in this commandment?

That we should so love and fear God, as not to curse, swear, lie, conjure, or deceive in his name; but call upon it in every time of need with praises, prayer, and thanksgiving.

THE THIRD COMMANDMENT.

"Remember the sabbath-day to keep it holy."

What is enjoined in this commandment?

That we should so love and fear God, as not to neglect or despise the preaching of his word; but deem it to be holy, willingly hear and learn it.

THE FOURTH COMMANDMENT.

"Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee."

What is the signification of this commandment?

That we should so love and fear God, as not to despise or displease our parents or superiors; but honour, serve, love and obey them.

THE FIFTH COMMANDMENT.

"Thou shalt not kill."

What is the import of this commandment?

That we should so love and fear God, as not to do our neighbour any bodily injury; but help and assist him in every respect to the utmost of our ability.

THE SIXTH COMMANDMENT.

"Thou shalt not commit adultery."

What is enjoined in this commandment?

That we should so love and fear God, as to live chaste and undefiled in words and deeds, and each to respect and love their own husband or wife.

THE SEVENTH COMMANDMENT.

"Thou shalt not steal."

What is required of us in this commandment?

That we should so love and fear God, as not to rob our neighbour of his property, nor bring it into our possession by fraudulent means; but assist him to augment and protect it.

THE EIGHTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

What is the signification of this commandment?

That we should so love and fear God, as not to belie, betray, slander, or raise injurious reports against our neighbour; but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s house.”

What is the import of this commandment?

That we should so love and fear God, as not to covet our neighbour’s inheritance or property, or endeavour to possess ourselves of them by deceitful means or the false appearance of a legal right; but be ready at all times to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.”

What is required of us in this commandment?

That we should so love and fear God, as not even to desire to delude or alienate from the affection of our neighbour his wife or servants, or force away from him his cattle; but to use our endeavours, that they may continue with, and discharge their duty and obligations to him.

What saith the Lord our God concerning these commandments?

He saith; “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon

the children to the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments."

What do we learn from this declaration?

God threatens severely to punish all who transgress these commandments; we should therefore dread his displeasure, and not act contrary to his laws. On the other hand, he promises grace and every blessing to such as obey his laws; we should therefore love and confide in him, and cheerfully do what he has commanded us.

PART II.

OF THE CREED,

OR

THE ARTICLES OF CHRISTIAN FAITH.

How many articles are there in this Creed?

Three. The first treats of *Creation*; the second of *Redemption*; the third of *Sanctification*.

Which is the first article?

"I believe in God the Father Almighty maker of heaven and earth."

What do you profess to believe in this article?

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul, with all their members and faculties, and all that I possess;

that he richly and daily provides me with all the necessaries and enjoyments of life; that he guards me from danger and preserves me from evil; wholly induced by divine love, paternal tenderness and mercy, and not on account of any claims or merits in me: for all of which I profess myself under the most binding obligations to praise, thank, and faithfully serve him.—This is most certainly true.

Which is the second article?

“I believe in Jesus Christ, his only-begotten son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty from whence he shall come again to judge the quick and the dead.”

What do you profess to believe in this article?

I believe, that Jesus Christ, true God begotten of the Father from all eternity, and also true man born of the Virgin Mary, is my Lord; who has redeemed, purchased, and delivered me, a lost and condemned person, from sin, from death and from the power of the devil; not with gold or silver, but with his holy precious blood and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence and happiness; even as he is risen from the dead, and now lives and reigns to all eternity.—This is most certainly true.

Which is the third article?

"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*"

What do you profess to believe in this article?

I believe that I cannot, through my own strength and reason, believe in or come to Christ; but the Holy Ghost hath called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, even as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and establishes them in Christ through faith; in which church he daily and richly forgives me, and all that believe, all our sins; and that at the last day he will raise me and all the dead, and will grant me with all true believers in Christ everlasting life.—This is most certainly true.

PART III.

OF THE LORD'S PRAYER.

THE INTRODUCTION.

"Our Father, who art in Heaven!"

What does our Saviour teach us in this preface?

That God would affectionately invite us to believe, and to be assured, that he is truly our Father, and that we are his children indeed; and to call upon him with cheerfulness and con-

fidence, even as obedient children intreat a kind and indulgent parent.

THE FIRST PETITION.

“Hallowed be thy name.”

How is this to be understood?

God's name is indeed holy in itself; but we pray in this petition, that it may also be sanctified by us.

When is this effected?

When the word of God is taught pure and unadulterated, and we, as the children of God, live holy lives, conformable to its heavenly precepts. To this, may the Lord our Father in heaven incline us! But he, whose doctrine and life are contrary to the word of God, dishonours the name of God among us. From this preserve us, O Lord, our heavenly Father!

THE SECOND PETITION.

“Thy kingdom come.”

How is this to be understood?

The kingdom of God will come, indeed, without our prayers; but, we pray in this petition, that it may also be established among us.

When is this effected?

When our heavenly Father grants us his holy spirit, by whose gracious operations we may believe in his holy word, live godly lives here in time, and obtain everlasting life hereafter.

THE THIRD PETITION.

“Thy will be done on earth, as it is in heaven.”

How is this to be understood?

God's good and gracious will is done, indeed, without our prayers; but, in this petition we pray, that it may also be done by us.

When is this done?

When God frustrates all evil counsels and intentions, the will of the devil, of the world, and of our own corrupted nature; which tend to dishonour his name among us, and prevent the coming of his kingdom to us; and, when he strengthens and preserves us stedfast in the faith unto our end. Thus is his good and gracious will accomplished.

THE FOURTH PETITION.

“Give us this day our daily bread.”

How is this to be understood?

God bestows indeed, unasked, the necessities and conveniences of life, even upon the wicked; but in this petition we pray, that he would make us sensible of his mercies, and enable us to receive them with thanksgiving.

What is comprehended in the term, “our daily bread?”

Every thing necessary to the support and comfort of existence: as, food and raiment, house and land, money and goods, affectionate consorts and children, faithful servants, righteous magistrates, good weather, peace, health, instruction, good friends, kind neighbours, &c. &c. &c.

THE FIFTH PETITION.

“And forgive us our trespasses, as we forgive those who trespass against us.”

How is this to be understood?

We pray in this petition, that our heavenly Father would not regard our sins, nor deny us our requests, on account of them; and that, notwithstanding our great unworthiness, he would graciously forgive us all our iniquities, and deserved chastisements. We promise also, and intreat our heavenly Father to give us grace, heartily to forgive, and willingly to do good, to those by whom we have been offended.

THE SIXTH PETITION.

"And lead us not into temptation."

How is this to be understood?

Properly speaking, God tempts no man; but, we pray in this petition, that God would protect and preserve us from the devil, the world, and our own deceitful hearts; and not suffer us to be seduced by them, into unbelief, despair, or any other great and shameful sins; and that, though we may be tempted and assaulted by them, we may nevertheless conquer, and finally obtain the victory over them.

THE SEVENTH PETITION.

"But deliver us from evil."

How is this to be understood?

We pray in this petition, as in a summary, that our heavenly Father would vouchsafe to deliver us from every evil, both of soul and body; and at last, when the hour of death shall arrive, grant us an happy end, and graciously take us

from this place of trial and discipline, to himself in heaven.

THE CONCLUSION.

“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

What signifies the word, “Amen?”

The assurance, that such petitions are acceptable to my Father in heaven, and heard of him; for he himself has commanded us thus to pray, and has graciously promised to hear our supplications. Amen, amen, signifies yea, yea, it shall be so,

PART IV.

OF THE SACRAMENT OF BAPTISM.

What is baptism?

Baptism is not only mere water; but it is that water which the commandment of God enjoins, and which is united with his word.

Which is that commandment of God?

That, which our Lord Jesus Christ gave to his disciples, Matth. 28, 19: “Go ye, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.”

What are the benefits of Baptism?

It causes the forgiveness of sin, redeems from death and the devil, and gives everlasting salvation to those that believe; as the word and promise of God declare.

Which are these words and promises of God?

Those, in which our Lord declares, Mark 16, 16: "He, that believeth and is baptised, shall be saved; but he, that believeth not, shall be damned."

How can water produce such great effects?

It is not the water that produces them, but the word of God, which is connected with the water; for, without the word of God, the water is mere water, and does not constitute a baptism; but, with the word of God it becomes a baptism, that is, a graceful water of life, and the laver of regeneration in the Holy Ghost: as St. Paul says to Titus, 3, 5, 6: "According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour," that thereby we might be made righteous, and be heirs according to the hope of everlasting life.

What does such water-baptism signify?

It signifies that the old Adam, with the whole mass of sinful desires and affections, should be daily drowned and destroyed by sincere sorrow and repentance; and that we should daily arise as new creatures, who in true righteousness shall dwell with God for ever.

Where is this said in the scriptures?

St. Paul, in his epistle to the Romans, 6, 4, says: "We are buried with Christ by baptism into his death; that, like as he was raised up, from the dead by the glory of the Father, even so we also should walk in newness of life."

PART V.

OF THE SACRAMENT OF THE ALTAR,

OR,

THE LORD'S SUPPER.

What is the sacrament of the Altar?

It is the body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given unto christians to eat and drink, as it was instituted by Christ himself.

Which are the words of the institution of the Sacrament?

The holy evangelists, Matthew, Mark, and Luke, together with the holy apostle St. Paul, write thus: "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it unto his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me. And at the same time, after the supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me."

What are the benefits derived from the celebration of the Lord's Supper?

They are pointed out in these words of the institution, "Which is shed for you and for many for the remission of sins;" which words

shew us, that by this sacrament, we obtain a pledge of the forgiveness of sins, and consequently of life and salvation; for where the remission of sins is granted, life and salvation always accompany it.

How can corporeal eating and drinking produce such great effects?

It is not the eating and drinking that causes these effects, but that solemn declaration, "which is given and shed for you, for the remission of sins;" which words besides the literal eating and drinking, are considered as the chief thing in the sacrament. Wherefore, whoever truly believes these words, has what they promise, even the forgiveness of sin.

Who is it that receives this Sacrament worthily?

Those who receive it with fasting, observe indeed a good external discipline; but he alone is really worthy and fit to receive this sacrament, who has faith in these words, "which is shed for you, for the remission of sins." Whosoever is void of this faith or doubts in his mind, is unworthy and unfit; for the words, "for you," require truly believing hearts.

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QUESTIONS AND ANSWERS,

FOR THE USE OF SUCH AS WOULD PREPARE
THEMSELVES TO RECEIVE THE

LORD'S SUPPER.

Dost thou believe that thou art a sinner?

Yes, I believe that I am a sinner.

How hast thou the knowledge of it?

From the holy commandments—which I have not kept.

Dost thou feel compunction for thy sins?

Yes, it grieves me that I have sinned against God.

What hast thou deserved of God for thy sins?

His wrath and displeasure, temporal and eternal death.

Is it thy hope to be saved?

Yes, it is my hope.

What then is thy consolation?

My Lord and Saviour Jesus Christ.

Who is Christ?

The son of God, true God and man.

How many Gods are there?

Only one, but three persons, the Father, Son, and Holy Ghost.

What has Christ done for thee, that thou trustest in him?

He died for me, shedding his blood on the cross for the forgiveness of my sins.

Did the Father also die for thee?

No; for the Father and the Holy Ghost are

God only; but the Son is both God and man, who shed his blood and died for me.

How dost thou know this?

From the gospel, from the words of the institution of the sacrament, and from his body and blood which are given me as a pledge therein.

Which are those words of the institution?

"Our Lord, Jesus Christ, in the night," &c. &c.

Dost thou believe, that the body and blood of Christ are in the sacrament?

Yes, I believe it.

What induces thee to believe it?

The words of Christ: "take and eat, this is my body; take and drink all of this, this is my blood."

What should we do, when we partake of the body and blood of Christ as a pledge?

We should make known and remember his death and passion, as he taught us, saying: "do this, as oft as ye do it, in remembrance of me."

Why should we remember and make known his death?

That we might learn to believe, that no creature could make satisfaction for our sins but Christ, who is true God and man; and that we might learn to tremble on account of our sins, to be deeply impressed with a sense of their malignity, to rejoice and confide in Christ, and be saved by faith in him.

What induced Christ to die and to make satisfaction for thy sins?

His great love to the Father, to me, and to all men, as it is written in John 14. Rom. 5. Gal. 2. Eph. 5.

But why wouldst thou receive the sacrament?

That I might learn to believe that Christ through great love has died for my sins; and that I might learn from him, to love God and my neighbour.

What should encourage and induce the Christian frequently to receive the sacrament of the altar?

The promise and command of our Lord Jesus Christ, and his own spiritual wants of which he cannot but be sensible, and which should induce him to obey the command of Christ and feel himself encouraged by his promise.

But what shall such persons do, who are unable to discover their wants, or feel no particular desire for the sacrament?

Such can have no better directions given them, than to search first, whether they feel sincere repentance for their sins, or whether they be still subject to the temptations of flesh and blood, which they may easily learn from the scriptures. Rom. 7. Gal. 5.

Secondly, to learn from their own experience in the world, that they are never free from sin and misery, according to the express declaration of the scriptures. John 15, 16. 1 John 2, 15.

Thirdly, to inquire, whether they are not deluded by the evil spirit, who daily besets them, and disturbs their inward and outward peace, as

the scripture declares. John 8, 16. 1 Peter 5, 2. 2 Tim. 2. Eph. 6.

THE ORDER OF SALVATION.

IN SYSTEMATICAL CONNECTION;

Or an analysis of the doctrines of Christianity, which may be divided into two parts, the first of which treats of God, and the second of man.

I. Of God.

1. The knowledge of God we derive in
 - a* some degree from the contemplation of the works of nature. Ps. xix, 2; but
 - b* more particularly from the holy scriptures. John v, 39.
2. The nature of God, concerning which the scriptures declare,
 - a* that there is but one God. Mark xii, 29,
 - b* that there are three persons in the Deity. Matth. xxviii, 19,
 - c* that God is a spirit. John iv, 24; the highest good, Matth. xix, 17; and also eternal, almighty, omniscient, omnipresent, holy, righteous, true and benevolent. 1 Tim. vi, 15, 16. Jer. xxxii, 17, 18, 19.
3. The works of God.
 - a* Creation. God made all things in six days. Ps. xxxiii, 6. These works are divided into

1. visible, the most eminent of which is man. The first of the human race were Adam and Eve. Gen. i, 27.
2. invisible, the most eminent of which are angels ;
 - a* good angels, holy and perfect spirits, Heb. i, 14, governing the world under God and particularly protecting the virtuous. Ps. xxxiv, 8, xci, 11, ciii, 20. Matth. xviii, 10.
 - b* bad angels, devils fallen from God. John viii, 44. 1 Pet. v, 8. Their chief is called Satan, Rev. xii, 9.
- b* Preservation. God supports and governs all things, Acts xvii, 28. The divine providence may be considered as universal, Ps. civ, 28, as particular, Isaiah xli, 4, and as most particular, Matth. x, 30.

II. Of Man, who is to be considered in four states, viz.

1. The state of innocence. Man was created without sin after the pure image of God. Gen. i, 26, 27. The image of God consisted in the conformity of man to his Creator with respect to his soul, which is a spirit endowed with understanding and free will. Eph. iv, 24. Col. iii, 10.
2. The state of sin. Man, through the fall of Adam, is involved in sin and death. Rom. v, 12.

The first sin of Adam, was a proof of his heart being alienated from God and of

his affections being placed on objects which were displeasing to God. Rom. v, 19.

Sin is unrighteousness, or whatever is contrary to the law of God. 1 John iii, 4; and is twofold :

a original, that with which we are born, Ps. li, 7. Rom. vii, 7, 18, 23. John iii, 6. It consists in a propensity to things forbidden by the law of God, and an aversion to his will.

b actual. Those sins are so called, which are committed by ourselves, in thoughts (cherished) words, or deeds, James i, 14, 15. They are either voluntary or involuntary. 1 John v, 16.

The remaining strength of our free will, which we have by nature, is not adequate to salvation. 1 Cor. ii, 14. Such, however, as apply it well, will be led to the means of obtaining salvation. Acts x, 6. Eph. v, 14.

3 The state of grace, in which man is redeemed from sin and renewed after the image of God. Here are to be noticed

a The origin of grace, the author of which is God the Father, who from all eternity has consulted the happiness of man. Eph. i, 4, 6.

b The purchase of grace by God the Son, who is to be considered with respect to his person, his offices, and his states.

1. The person or natures of Christ.

His

a divine nature. John i, 1.

a *b* human nature. John i, 14. Heb. ii, 14.

2. The offices of Christ :

a prophetic. Acts iii, 22, 23. Reformation.

b priestly. Heb. vii, 24, 25, 26. Reconciliation.

c Kingly. Luke i, 32, 33. Salvation.

3. The states of Christ :

a humiliation, Philip ii, 5—8 : his conception, birth, sufferings, death and burial.

b exaltation, Philip ii, 9—11 : his descent into hell, resurrection, ascension, government of the world and judgment at the last day.

c The application of grace to man is made by the Holy Ghost. Here are to be considered

1. The works of grace or of the Holy Spirit, which are

a Calling, by which God thro' the medium of his word invites us to be saved. 1 Pet. ii, 9. Rev. iii, 20.

b Illumination, by which God dispels the natural darkness of the understanding, restores the liberty of the will, and kindles therein faith. 2 Cor. iv, 6.

c Regeneration, by which God changes our nature, and adopts us, as his children by engrafting us into Christ and making us partakers of his Spirit. 1 Pet. i, 3, 4. 1 John iv, 18.

- d* Justification, by which God for Christ's sake, assures us of the pardon of all our past sins. Rom. iii, 24, 25, 26. viii, 1.
 - e* Union with God, by which he forms such a spiritual connection with believers, that they become established in faith and grow in grace. John xv, 1—5.
 - f* Sanctification, by which God strengthens our faith, so that we may in a more perfect manner forsake all evil and do all that which is good. Eph. iv, 22, 23, 24. 1 Thes. v, 23, 24.
2. The means of grace. These are
- a* The word of God, contained in the holy scriptures. 2 Pet. i, 19, 20, 21. 2 Tim. iii, 15. This consists of the law, Gal. iii, 19, 20, 21, and the gospel, Rom. i, 16, 17.
 - b* The sacraments of the New Testament, viz.
 - 1. Baptism. Matthew xxviii, 19. Mark xvi, 16, by which such, as do not maliciously resist, receive the Holy Ghost. Tit. iii, 5, and are born again, John iii, 5.
 - 2. The Lord's supper. 1 Cor. xi, 23—29, where the body and blood of Christ are in communion with bread and wine. 1 Cor. x, 16.
 - c* The reception of grace by man.

1. The method of receiving grace is by repentance or turning to God by a change of the mind. Acts xxvi, 18.

a Definition of repentance: It is a change of the will and of the heart.

b The parts of repentance are —

1. Sorrow for sin. 2 Cor. vii, 10, 11.

2. Faith in Christ. John v, 24. Heb. xi, 1.

c The fruits of repentance.—These are discovered in a series of good works and upright conduct. Eph. ii, 10.

The auxiliary means of grace, besides many others, are “taking up the cross” and prayer.

1. The cross is every kind of affliction, which God suffers to come upon his children for their good. 1 Pet. iv, 12.

2. Prayer is the conversation of the heart with God, by which we ask for and receive grace, strength, and every thing which we need. Matth. vi, 6, 7, 8.

2. The persons, who receive this grace, are the christian church. 1 Pet. ii, 9.

In this church three particular states are appointed, and their respective duties prescribed, which, when duly performed, are calculated to promote salvation:

a The ecclesiastical state, whereby

provision is made for the religious instruction of the people. 1 Pet. v, 1—5. Heb. xiii, 17.

b The political state, whereby the government of whole nations is regulated. Rom. xiii, 1—7.

c The economical state, whereby the concerns of families are regulated. Ephes. v, 27, &c. vi, 1—9.

4. The state of glorification, in which the righteous will be entirely delivered from all moral evil, and be made eternally happy.

Here we notice

a The four preceding last things, viz.

1. Death. Eccl. xii, 7. Heb. ix, 27.

2. Resurrection from the dead. John v, 28, 29. Dan. xii, 2.

3. Day of judgment. 2 Cor. v, 10. Matth. xxv, 31, &c.

4. End of the world. 2 Pet. iii, 10.

b The state of glorification itself—everlasting life. Matth. xxv, 34. 1 John iii, 2.

c The contrary of this or the state of the wicked—eternal death. Matth. xxv, 46. Luke xvi, 23. 2 Thes. i, 9.

CHRISTIAN DUTIES.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matth. xxii, 37.

Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul! and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. Psalm ciii, 1, 2, 3, 4.

Offer unto God thanksgiving, and pay thy vows unto the Most High. Psalm i, 14.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psalm xxxvii, 5.

Cast all your care upon God, for he careth for you. 1 Pet. v, 7.

Shall we receive good at the hand of the Lord; and shall we not receive evil? Job ii, 10.

He, that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him. But, whoso keepeth his word, in him verily is the love of God perfected.

Search the scriptures; for in them ye think ye have eternal life; and they are they, which testify of me. John v, 39.

Let the word of Christ dwell in you, richly in all wisdom; teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Coloss. iii, 16.

Whether ye eat or drink, or whatever ye do, do all to the glory of God. 1 Cor. x, 31.

Blessed are the pure in heart, for they shall see God. Matth. v, 8.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv, 23.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness. Rom. xiii, 13.

Let your moderation be known unto all men. The Lord is at hand. Phillip. iv, 5.

Be ye angry, but sin not; let not the sun go down upon your wrath. Ephes. iv, 26.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly. Rom. xii, 3.

Having food and raiment, let us be therewith content. 1 Tim. vi, 8.

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Luke xii, 15.

See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time. Ephes. v, 15, 16.

Be not slothful in business. Rom. xii, 11.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things. Phillip. iv, 8.

If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we of him, that he, who loveth God, love his brother also. 1 John iv, 20, 21.

All things whatsoever ye would that men should do to you, do ye even so to them. Matth. vii, 12.

Judge not, that ye be not judged. Matth. vii, 1.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. xiii, 4, 5, 6, 7.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii, 18.

Be ye merciful, even as your Father in heaven is merciful. Luke vi, 36.

Let love be without dissimulation. Be kindly affectioned one to another; in honour preferring one another; distributing to the necessity of saints; given to hospitality; condescending to men of low estate. Rom. xiii.

Be ye all of one mind, having compassion, one for another; love as brethren, be pitiful, be courteous. 1 Pet. v, 8.

Love your enemies; bless them that curse you; do good to them that hate you; and pray for them, which despitefully use you and persecute you. Matth. v, 44.

Confess your faults, and pray one for another. James v, 16.

Thine own friend and thy father's friend forsake not. Prov. xxvii, 10.

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Ephes. vi, 4.

Children, obey your parents in the Lord. Honour thy father and thy mother, that it may be well with thee. Ephes. vi, 1, 2.

Husbands, love your wives, even as Christ also loved the church. Wives, submit yourselves unto your husbands, as unto the Lord. Ephes. v, 22—25.

Servants, be obedient to them that are your masters, according to the flesh; not with eye-service, but with good will; knowing, that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening; knowing, that your master also is in heaven; neither is there respect of persons with him. Ephes. viii, 5—9.

Obey them that have the rule over you, and submit yourselves; for they watch over your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable to you. Heb. xiii, 17.

Let every soul be subject to the higher powers. Rules are not a terror to good works, but to the evil. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Rom. xiii.

The righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. Prov. xii, 10.

PRAYERS,
FOR THE USE OF CHILDREN.

OUR Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory, for ever. Amen.

HYMNS,
FOR THE MORNING.

I.

AWAKE my soul, and with the sun
Thy daily stage of duty run:
Shake off dull sloth, and early rise,
To pay thy morning sacrifice.

II.

Redeem thy mispent time that's past;
Live *this day* as it were thy last.
T' improve thy talents, take due care,
'Gainst the great day thyself prepare.

III.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
Think how th' all-seeing God thy ways,
And all thy secret thoughts, surveys.

IV.

Wake and lift up thyself, my heart,
 And with the angels bear thy part,
 Who all the night unwearied sing,
 Glory to the eternal King.

I.

I LIFT my heart to thee,
 O day-star from on high!
 The sun itself is but thy shade,
 Yet cheers both earth and sky.

II.

O let thy orient beams
 The night of sin disperse
 The mists of error and of vice
 Which shade the universe!

III.

How beauteous nature now!
 How dark and sad before!
 With joy I view the pleasing change,
 And nature's God adore.

IV.

O, may no gloomy crime
 Pollute the rising day!
 May Jesu's blood, like ev'ning dew,
 Wash all our sins away!

V.

May I this life improve,
 Correct my errors past,
 And live this short revolving day
 As if it were my last.

I give thanks unto thee, my heavenly Father, for guarding me through the night from all harm and danger; and beseech thee to take me this day into thy holy keeping. Vouchsafe to preserve me from every evil, particularly from the great evil and misery of sin, and grant, that my life and conduct may be acceptable and pleasing in thy sight. O fill my understanding with useful knowledge, and my heart with good dispositions and affections. Shower down thy blessing on my beloved parents, my friends, my instructors, and all my brethren of mankind; for the sake of thy son, Jesus Christ, my Lord and Saviour. *Amen.*

FOR THE EVENING.

1.

ONCE more, dear Lord, a feeble child
Presumes to bless thy sacred name,
My lisping notes thou wilt receive
Nor put my poor attempts to shame.

2.

Thy loving heart has led me on
Thro' all the dangers of the day,
From that perpetual spring of love
Thou dost perpetual love display.

3.

From this day's sin I humbly crave
 Redemption, thro' my Saviour's blood,
 All other pleas I gladly wave,
 No other way can lead to God.

4.

My holy Saviour and my God,
 Come manifest thy love to me;
 And ere my eyes be clos'd in sleep
 O may I close the day with thee.

O Almighty God, and most merciful Father
 to thy tender love I owe my safety through the
 past day, together with all the comforts of this
 life, and the hopes of that which is to come! I
 bless thy holy name for the preservation of my
 health, for the love of my friends, and for all
 thy goodness that is bestowed upon me from
 time to time. O give me a thankful and obe-
 dient heart; and pardon all the errors and sins,
 of which I have been guilty. Grant that the
 good instructions, I have received this day, may
 be carefully remembered and practised. Vouch-
 safe to protect and defend me, and all mankind,
 from the dangers of this night; for thy infinite
 love in Christ Jesus our Lord. *Amen.*

GRACE BEFORE MEAT.

Almighty Father! attend with thy heavenly blessing the enjoyment of these benefits, which we receive from thy bounteous goodness, through Jesus Christ our Lord. *Amen.*

We acknowledge, Heavenly Father, that we depend on thee for all our enjoyments; and beseech thee to give us grace, to accept of them with cheerful, contented, honest, and obedient hearts. *Amen.*

Lord, to the needy send relief,
 Assuage the sorrowing sinner's grief;
 Thy blessing graciously bestow
 On all that we enjoy below;
 And while our health and strength improve,
 Fill us the more with heavenly love,
 That we at length, with all the blest,
 May come to thine eternal rest.

GRACE AFTER MEAT.

God's holy name be praised for this present refreshment, and for all his mercies bestowed on us from time to time, through Jesus Christ our Lord. *Amen.*

The Lord is good to all; and his tender mercies are over all his works. Again have we experienced this joyful truth; and beseech our Heavenly Father to continue to bless us, to shed abroad his love in our hearts, and to extend his benevolent regards to all mankind, through Jesus Christ our Lord. *Amen.*

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Notes
On
The order of
Salvation
Delivered
by the Reverend
M^r. Meyer. D.D.
To the candidates for
Baptism & Confirmation
In the Year of our Lord.
1808.

Questions & Answers On The Order of Salvation

Ques. What is the foundation of all Religion.

Ans. The existance of God.

Ques. Whence do we derive the knowledge of God.

Ans. In some degree from the contemplation of the works of nature, but more particularly from the holy scriptures.

Ques. Prove to me that you can derive the knowledge of God from the contemplation of the works of nature.

Ans. Psalms 19th 1 & 2 verses

1st The Heavens declare the
Glory of God and the
firmament sheweth his
handy work.

2 Day unto day uttereth
speech and night unto
night sheweth knowledge.

Ques Prove to me that you can
derive the knowledge of
God more particularly
from the Holy scriptures

Ans John 5 Chap 39 verse.

Search the scriptures
for in them ye think ye
have eternal life and
they are they which
testify of me.

Ques What does the scriptures

declare concerning God.

Ans. That there is but one God.

Ques. Prove it.

Ans. Mark 12 Chap 29 verse

Hear, O Israel, the Lord
our God is one Lord.

Ques. How has God been revealed
to us.

Ans. As the father of all man-
kind.

Ques. Through whom has he
been revealed to us.

Ans. Through his blessed Son
& by the attestation of his
Holy Spirit.

Ques. Prove to me from a pas-
sage of Scripture in
which the Father is thus
spoken of in connection
with

with his Son & Spirit.

Ans Matthew 28 Chap 19 verse
Go ye therefore and teach
all nations baptizing
them in the name of the
Father, and of the Son
and of the Holy Ghost.

Ques. What is God.

Ans God is a spirit, and the
highest good.

Ques. What do you mean when
you say God is a spirit.

Ans. He is pure intelligence
and not possessed of such
corporal faculties as we
are.

Ques. Prove to me that
God is a Spirit.

Ans John 4 Chap 24 verse

God is a spirit and they
that worship him must
worship him in spirit
and in truth.

Ques. What do you mean when
you say he is the highest good.

Ans. He is possessed of every possi-
ble perfection.

Ques. Prove it.

Ans. Matthew 19 Chap 17. verse
And he said unto him, why
callest thou me good, there is
none good but that is god.

Ques. Please to enumerate some
of the attributes of God.

Ans. He is, Eternal; Almighty,
Omniscient, Omnipresent
Holy, Righteous, True and
Benevolent.

Ques What do you mean when
you say he is Eternal.

Ans He is without beginning,
without end, and with-
out change.

Ques Almighty.

Ans He can do whatever he
will consistant with
his other attributes.

Ques Omniscient.

Ans He knows all things.

Ques Omnipresent.

Ans He cannot be included
in any place nor ex-
cluded from any place.

Ques Holy.

Ans Infinitely removed
above all imperfection.

and Sin.

Ques Righteous.

Ans He rewards virtue and
punishes vice.

Ques True.

Ans He always fulfill his
promises and threats.

Ques Benevolent.

Ans He is altogether love.

Ques Prove it by a passage
from the New Testament.

Ans 1st Timothy 6 Chap 15 & 16 ver.

15 Which in his time he
shall show, who is the
blessed and only poten-
tate, the King of Kings
and Lord of Lords.

16 Who only hath Immortal
ity

dwelling in the light
which no man can
approach unto, whom
no man hath seen, nor
can see; to whom be
honour and power
everlasting.

Quest Prove it by another
passage from the Old
Testament.

Ans Jer 32 Chap 17. 18 & 19
verses.

17 Oh, Lord God, behold,
thou hast made the
Heaven and the earth
by thy great power
and stretched out
arm

arm, and there is nothing
too hard for thee.

18 Thou shewest loving
kindness unto thousands,
and recompensett the
iniquity of the fathers
unto the bosom of their
children after them, the
great, the mighty God
the Lord of hosts is his name

19 Great in Council and mig-
hty in works, for thine
eyes are open upon all
the ways of the sons of
men, to give every one
according to his ways
and according to the
fruit of his doings.

Ques. How are the works of
God divided.

Ans. Into Creation & Preser-
vation.

Ques. Creation.

Ans. God made all things
from nothing.

Ques. Prove it.

Ans. Psalms 33 Chap 6 verse.

By the word of the
Lord were the heavens
made: and all the hosts
of them, by the breath
of his mouth.

Ques. How are the works
divided.

Ans. Into Visible & Invisibl.

Ques Which is the most eminent
of the visible.

Ans. Man.

Ques Which is the most eminent
of the Invisible.

Ans. Angels.

Ques What are Angels.

Ans Beings possessed of
greater power than we are.

Ques What do you mean by
preservation, or providence
of God.

Ans. God supports and gov-
erns all things.

Ques Prove that God supports
all things.

Ans Acts 17 Chap 28 verse
For in him we live and
move and have our being.

Ques. What do mean by saying god supports all things, what ideas are contained therein.

Ans. He maintains the original of things.

He prevents any species of beings from becoming extinct.

He makes the most ample provision for all our wants.

Ques Prove to me that God governs all things.

Ans But every hairs of your head are numbered.

Ques In other words.

Ans. Without his permission nothing can happen & all things are so overruled by him as to work together for our good.

Ques That is then the great end and object of the devine government.

Ans To advance the virtues, the piety, and the happiness of man.

Ques How can we then, reconcile the existance of evil to the devine government.

Ans. Some imperfections will always be found in this

2

State of things.

2^d Many evils are of our own creation.

A

3^d Many things which appear evils are not so in reality.

4th Sin is unavoidable in the world, because man is a free agent.

5th A state of discipline, and Education, renders affliction necessary.

2

6th The good things of this life vastly overbalances its evils.

A

7th Many supposed evils

are really productive
of good.

8th " Eternity will compensate
the good for all their
afflictions.

Ques. How was man created
by God.

Ans. Man was created without
sin in the pure image of
God.

Ques. Prove this.

Ans. Genesis 1 Chap 26 & 27 verses.

26. And god said let us make
man in our image, after
our likeness, and let them
have dominion over the
fish of the sea. and over
the fowls of air, and over

2 The cattle and over all
the earth, and over every
creeping thing that creepeth
upon the earth.

27 So god created man in
his own image, in the
image of god created
he him: male and fe-
male created he them.

Ques. In what does the image
of god consist.

Ans. In the conformity of man
to his creator with res-
pect to his soul.

Ques. In what image is the
human soul.

Ans. It is an immortal spirit
endowed with under-

standing & free will.

Ques. Please to state some principle arguments which prove the immortality of the soul.

Ans. 1st The high powers and faculties of the human soul.

2^d The imperfect distribution of rewards & punishment in this life.

3^d The expectations and desires which god has implanted in the human soul.

4th Our great abhorance of annihilation: the universal consent of mankind: the testimony of the holy scriptures.

2 Ques. Did the first human pair, and does the good men at the present time, continue in a state of innocence, and cultivate the divine image as they ought.

Ans. No.

Ques. Into what state does men fall.

Ans. Into a state of sin.

Ques. Who was the first sinner.

2 Ans. Adam & Eve.

Ques. Do all men sin likewise.

Ans. Yes.

Ques. Are all men sinners.

Ans. They likewise sin.

Ques Prove to me that all men
are sinners.

Ans Romans 5 Chap 12 & 19 verses.

12th Therefore as by one man
sin entered ^{into} the world,
and death by sin, and so
death passed upon all
men, for that all have sinned.

19th For by one man's disobe-
diance many were made
sinners, so by the obedience
of one, shall many be made
righteous.

1 epistle John 3 Chap 4 verse

Whoever committeth sin
transgresseth also the law:
for sin is the transgression
of the law.

2 Ques. What is sin.

Ans. Sin is unrighteousness
or what is contrary to
the Law of God.

Ques. How is sin usually
divided.

Ans. Into Original & Actual.

Ques. What do you mean
by Original Sin.

Ans. Our liability to sin.

Ques. From what does this
liability to sin arise.

Ans. From our free will and
corporal nature.

Ques. What are the causes why
men commit actual
Sin.

Ans. Passion, Ignorance.

Evil example, and Im-
perfect education.

Ques Prove to me that these are
the causes, why men commit
actual sins.

Ans James. 1 Chap. 14 & 15 verses
14.th But every man is tempted,
when he is drawn away
of his own lust, and enticed.

15.th Then, when lust hath
conceived, it bringeth forth
sin; and sin when it is
finished, bringeth forth
death.

Ques What are our sin's caused
after we arrive to Years of
maturity, and understanding

Ans Actual Sins.

Ques What are actual sins.

2 Ans. Those which are committed
by ourselves in Thoughts,
words and deeds.

Ques. How can we sin in thoughts.

Ans. By cherishing evil thoughts.

Ques. How can we sin in words.

Ans. By uttering profane im-
pure or uncharitable words.

Ques. How can we sin in deeds.

Ans. By omitting to do good; by
committing what is evil;
& by participating in the
sins of other men.

2 Ques. How may sin be divided
otherwise.

Ans. Into Voluntary and
Involuntary.

Ques. Another division.

Ans. Greater and less.

Ques. Prove it.

Ans. 1st Epistle John 5 Chap 16 verse
If any man see his brother
sin a sin which is not unto
death, he shall ask, and
he shall give him life
for them that sin not
unto death, there is a sin
unto death: I do not say
he shall pray for it.

Ques. At what time was the
Ignorance, and Obliquity
of mankind at the greatest
degree of inormity in the
world.

Ans. About the time of our
Saviours birth.

Ques. Was it his will that men

should thus continue
in a state of sin.

Ans. No! He has from all
eternity consulted the
happiness of man.

Ques. Prove to me that god
hath from all eternity
had the happiness of
man in view.

Ans. Ephesians 1 Chap 4 verse.
According as he hath
chosen us in him, before
the foundation of the
world, and without
blame before him in
love.

Ques. How did God provide for
the spiritual welfare of
mankind in antient times.

Ans. By sending them pro-
phets and enlightened
men.

Ques. But how did God manifest
his great love for th fallen
state of man.

Ans. By sending Jesus Christ
into the world.

Ques. Prove it.

Ans. John 3 Chap 16 verse.

For God so loved the world,
that he gave his only be-
gotten son, that whosoever
believeeth in him should

not perish, but have
everlasting life.

Ques. Who is Jesus Christ.

Ans. The son of god.

Ques. Is he not at the same
time possessed of a hu-
man nature such as
we all have.

Ans. Yes.

Ques. Prove both of these
truthes by Scripture.

Ans. John 1 Chap. 14 verse.

And the word was made
flesh, and dwelt among
us (and we beheld his
glory as of the only
begotten of the father)

full of grace and truth!

Ques. What has Jesus Christ
done for the human race,
what offices does he sustain?

Ans. He is our Prophet our
Priest, and our King.

Ques. Prove to me that he is
our prophet.

Ans. Acts 3 Chap. 22 verse.
A prophet shall the Lord
your god, rise up unto
you of your brethren, like
unto me; him shall ye hear
in all things whatsoever
he shall say unto you.

Ques. What do you mean when

you say he is our prophet.
Ans. He has given us the most
complete and satisfac-
tory information concern-
ing religion.

Ques. Whereby has he given us
this complete and satis-
factory information.

Ans. By his Doctrines, his
precepts & his example.

Ques. Prove to me that he is
our Priest.

Ans. Hebrews 7 Chap. 25 verse.
Therefore he is able also
to save them to the utter-
most, that come unto god
by him, seeing he ever

liveth to make intercession
for them.

Ques. What do you mean when
you say he is our priest.

Ans. He sacrificed himself for
the welfare of the world.

Ques. What ideas does this infer.

Ans. He sealed the truth of
his doctrine with his blood.

2^o He abolished all sacrifices
and all partial distinctions
by his death.

3^o He thereby gave us the
strongest possible assurance
of the mercy of god, on the
conditions of repentance
and Reformation.

Ques. Prove to me that Christ
is our King.

Ans. Luke 1 Chap. 33 verse.
And he shall reign
over the house of Jacob
for ever: And of his king-
dom there shall be no end.

Ques. That is the meaning
that Christ is our King.

Ans. He Rules and governs
the Church:

He gives laws to the
Church: He protects the
Church: and He will
judge the Church.

Ques. Did Jesus Christ ap-
pear on earth in great
splendor, as the Jews

expected their Messiah
would appear.

Ans No: In a state of humiliation

Ques. Prove why Christ's state
was a state of Humiliation.

Ans. In order to suffer and
thereby to give us a more
perfect model of virtue.

Ques. Prove it.

Ans. Phillipians 2 Chap 7th 8 verses
4th But made himself of no
reputation, and took upon
him the form of a Ser-
vant and was made in
the likeness of men.

8th And being found in the
fashion as a man, he

humbled himself and
became obedient unto
death even the death
of the cross.

Ques. Innumerate the degrees
of his suffering.

Ans. He was conceived by the
Holy Ghost, born of the
Virgin Mary, suffered
under Pontius Pilate, was
crucified dead and buried,
he descended into Hell.

Ques. But did he always con-
tinue in a state of Hu-
miliation.

Ans. No: He was highly ex-
alted.

Ques. Prove to me that he was highly exalted.

Ans. Philippians 2 Ch. 9. 10. 11. 12.

9th. Therefore God also hath highly exalted him, and given him a name which is above every name;

10th. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11th. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Ques. Enumerate the degrees

of his exaltation.

Ans. The third day he rose again from the dead; he ascended into heaven and sitteth at the right hand of god the father Almighty from whence he shall come again to judge the quick and the dead.

Ques. How are we made partakers of the blessing of Christ's redemption.

Ans. By being called within the pale of the Christian Church.

Ques. Does this infer that all those which have not been called within the pale

of the Church, shall not
be saved.

Ans. No.

Ques. By what are those to be judg-
ed who have not been called
within the pale of the
Christian Church.

Ans. By the light of nature.

Ques. Should we on that account
under value our privileges.

Ans. No.

Ques. Prove that our privileges
are very great.

Ans. 1st Peter 2 Chap. 9 verse.

But ye are a chosen genera-
tion, a royal priesthood,
a holy nation, a peculiar

people, that ye shall
shew forth the praises
of him who hath called
you out of darkness into
his marvelous light.

Ques. That must they expe-
riance and possess who
are in reality called
within the pale of the
Christian Church.

Ans. Illumination, Sancti-
fication, and Justifica-
tion.

Ques. What do you mean by
Illumination.

Ans. The acquisition of reli-
gious knowledge, and

The adoption of christian principles.

Ques. Prove it.

Ans. 2nd Corinthians 4 Chp 6 verse.

For god who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of god in the face of Jesus Christ.

Ques. What is Sanctification.

Ans. Constant and increasing exertions to forsake all evil and to practice all that is good.

Ques. Prove it.

Ans. Be ye therefore perfect,

even as your father in
heaven, is perfect.

Ques. What is justification.

Ans. The assurance that god
for Christs sake pardons
the sins of the upright
and humble.

Ques. Prove it.

Ans. Romans 8 Chap 1 verse.

There is therefore now no
condemnation to them
which are in Christ Jesus,
who walk not after the
flesh, but after the spirit.

Ques. Does god induce these
things in us by means
or without means.

Ans. By means.

Ques. Are the graces of God to be worked in us by merited.

Ans. No.

Ques. How does god work the graces in us.

Ans. By the word of God, the sacraments, the Cross & Prayer.

Ques. Where is the word of god contained.

Ans. In the holy Scriptures.

Ques. How is the word of god divided.

Ans. Into the Old and New Testaments.

Ques. When was the books of the Old Testament written.

Ans. Before the birth of Christ.

Ques. When was the new.

Ans. After the birth of Christ.

Ques. Which of the two, the old or the new Testaments are we principally concerned to study.

Ans. The new Testament.

Ques. Why are we ^{to} study the new Testament more than the old.

Ans. Because it contains the History of Christ and an account of his religion.

Ques. Is the Old Testament entirely useless to us.

Ans. No.

Ques. What does it contain, which we should know, Independent of its

moral and devotional
treatises, there are three
reasons why it is useful to us,
do you know them.

Ans. It contains the history of
Religion.

2^d It contains the history of
Providence.

3^d It contains the history of
Private persons.

Ques. What then since this is
the case, are we to know
concerning the New Testament.

Ans. That it is authentic and
that it contains a true history.

Ques. What do you mean when
you say it is authentic.

Ans. The Books of the New

Testament were really
written by the Evange-
lists and Apostles, and
we now possess them
uncorrupted.

Ques. What then do you know
that the new Testament
contains a true History.

Ans. The writers of the New
Testament neither in-
tended to deceive others,
nor could they have been
deceived themselves.

Ques. What then are the argu-
ments of true Christianity.

Ans. The miracles of Christ,
his prophecies, the

divine purity of his character, the intrinsic excellency of his Religion.

Ques. Prove it.

Ans. 2nd Timothy 3 Chap 16 verse
All Scripture is given
by Inspiration of god, and
is profitable, for reproof,
for correction, for instruction
in righteousness.

Ques. How must we peruse the
Scriptures if they are to
edify our hearts.

Ans. We must peruse them with
candor, upright, and
Obediant hearts.

Ques. Do you know another

Devision, besides that
of the Old and New
Testament.

Ans. The Law and Gospell.

Ques. What does the Law
Vignify.

Ans. The ceremonial law
of moses.

Ques. What is the meaning
of the word gospell

Ans. Glad tidings of salvation.

Ques. What is the second
means of grace.

Ans. The Sacrament.

Ques. What is Sacrament.

Ans. It is an outward and
visible sign and pledge
of spirithal grace

ordained by Christ himself.

Ques. How many sorts of Sacraments have we.

Ans. Two: Baptism, and the Lords Supper.

Ques. What is the Sacrament of Baptism.

Ans. It is that Sacrament by which we are initiated into the Christian Church.

Ques. Do you know the words of the institution.

Ans. Matthew 28 Chap. 19 verse.
Go ye therefore and teach
all nations, Baptizing
them in the name of the
father, and of the Son, and
of the Holy Ghost.

Ques. What doe promise
God in Baptism.

Ans. Everlasting love and
Obedience.

Ques. What does god promise us.

Ans. Eternal life & happiness.

Ques. Which are the words
and promises of God.

Ans. Those in which our
Lord declares: He that
beleaveth and is bap-
tised shall be saved:
but he, that beleaveth
not, shall be dammed.

Ques. What does such water
baptism signify.

Ans. It signifies that

that the Old Adam, with
his whole mass of sinfull
desires and affections
should be daily drowned
~~by~~ and destroyed by sincere
sorrow and repentance,
and that we should daily
arise as new creatures,
who in true righteousness
shall dwell with god
for ever.

Ques. Is it then a matter of any
consequence wether we be
immersed, or sprinkled
with water.

Ans. It is Indifferent.

Ques. Who are to be baptised

Adults only or children
likewise.

Ans. Children likewise.

Ques. What are the principle
arguments which prove,
that Children may be
Baptised, and that it
is indifferent whether
by immersion, or by Sprink-
ling, or otherwise.

Ans. By the nature of the
Institution.

2^d Christian Prudence.

3^d The Acts of the Apostles.

4th The first history of
the Christian Church.

Ques. What is the sacrament
of the Lord's Supper?

Ans. It is that Sacrament
by which we profess our
continuance in the
Christian Church.

Ques. What are the words of
the Institution of
the Sacrament?

Ans. Our Lord Jesus Christ in
the night in which he was
betrayed, took bread; and
when he had given thanks,
he brake it and gave it
unto his disciples, saying,
Take, eat, this is my

body which is given
for you. Do this in
remembrance of me.
And at the same time,
after the supper, he took
the cup, gave thanks, and
gave it to them saying,
drink ye all of this; This
cup is the New Testa-
ment in my blood,
which is shed for you
and for many, for the
remission of sins. Do
this, as often as ye drink
it, in remembrance
of me."

Ques. What do we actually perform in the communion.

Ans. We thereby solemnly commemorate the sufferings and death of Christ:

1st We avow ourselves to be his followers and friends:

2^d We rejoice through him in the hope of pardon, and everlasting life:

lastly We profess Charity and brotherly love for all mankind.

Ques. How are we then to celebrate the Lords supper?

Ans. Worthily.

Ques. What must we do in order to receive the Lords Supper worthily.

Ans. We must examine ourselves, whether we feel penitence for our sins, faith in Christ, gratitude to god, and benevolence to our fellow men.

Ques. Is it a matter of any consequence how we celebrate the Lords Supper.

Ans. It is indifferent.

Ques. The third means of grace is the Cross; what is the cross.

Ans. The cross, is every kind of affliction, which god suffers to come upon his children, for their good.

Ques. How does the cross become to us the means of grace.

Ans. It exercises us in piety, in humanity, in fortitude in patience and in humility.

Ques. Prove this from scripture.

Ans. 1st Peter 4 Ch. 12 & 13 verses.

12th Beloved think it not strange

concerning the fiery trial which is to try you as though some strange thing happened unto you

13th But rejoice in as much
as ye are partakers of
Christ's sufferings.

Ques. The last means of grace
is Prayer; what is pray-
er?

Ans. Prayer is the conversation
of the heart with God,
by which we ask and
receive grace, strength,
and every thing which
we need.

Ques. How does prayer become
to us the means of grace.

Ans. It exercises us in Chris-
tian graces and

virtues, and thereby renders us proper objects of the divine favour.

Ques. How must we pray.

Ans. With humble reverence and with faith.

Ques. Prove it.

Ans. Matthew 6 Chap 6 verse.

But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

Ques. Is it the will of God,
that those who have
once deviated, from the
path of virtue, shall
be forever cut off, from
happiness.

Ans. No: God wishes that
all men should repent
and be saved.

Ques. Prove that this is the case.

Ans. 1st Timothy 2 Chap 4 verse.

God will have all men
to be saved and come to
the knowledge of the
truth.

Ezekiel 33 Chap. 11 verse.

As I live saith the Lord
God, I have no pleasure
in the death of the wicked,
but that the wicked turn
from his way and live:
Turn ye, turn ye, from
your evil ways; for why
will ye die, O house of
Israel.

Ques. What is that method by
which sinners return to
Christ.

Ans. By repentance, conver-
sion or regeneration.

Ques. What is repentance, con-
version or regeneration

in more modern language.
Ans. It is reformation and
amendment or a change
of the will and of the heart.

Ques. Prove this.

Ans. Acts 26 Chap 18 verse.

To open their eyes and
to turn them from dark-
ness to light, and from
the power of Satan unto
God that they may receive
forgiveness of sins, and
inheritance among them
which are sanctified
by faith that is in me.

Ques. What are the different parts of repentance.

Ans. Knowledge of Sin:

2^d Sorrow for Sin:

3^d Confession of Sin:

4th Aversion from Sin:

5th And Restitution to the best of our Ability.

Ques. What is to encourage a sinner thus to repent.

Ans. Faith in Christ.

Ques. Prove to me that we may have faith in Christ.

Ans. John 3 Chap. 16 verse.

For God so loved the world

that he gave his only
begotten son, that who-
soever beleeve in him
should not perish, but
have everlasting life.

Ques. What is this faith.

Ans. It is the firm belief
and heart felt excep-
tance of the religion
of Christ.

Ques. What are the parts of faith.

Ans. Acquaintance with the
religion of Christ.

3rd Obedience to its require-
ments and precepts
[this is the third]

2nd Confidence in its declarations and promises.

Ques. What kind of a faith is it that saves us.

Ans. It must be, an enlightened and an active faith.

Ques. What do you mean by an enlightened faith?

Ans. Such a faith as springs from conviction.

Ques. What is an active faith.

Ans. Such a faith as works by love, purifies the heart, and overcomes the world.

Ques. When men have thus believed in the will of Christ, repented of their

errors and obey the laws
of God, into what state
will they be they be
raised.

Ans. Into a State of glorifica-
tion.

Ques. What will procede this
state of glorification.

Ans. The resurrection from
the dead, and day of
Judgment.

Ques. Prove it.

Ans. John 5 Chap. 28 & 29 ver.

28.th Marvel not at this:

for the hour is coming
in which all that are

in the graves shall hear
his voice:

29th And shall come forth,
they that have done good
unto the resurrection of life:
and they that have done
evil, unto the resurrection
of damnation.

Ques. How will our bodies be
raised,

Ans. They will be raised glorious
and incorruptable.

Ques. Prove to me that there
will be a resurrection.

Ans. 2nd Corinthians 5th Chap 10 verse.
For we must all appear

Before the judgment seat
of Christ, that every
one may receive the
things done in his body,
according to that he
hath done, whether it
be good or bad.

Ques. Who will be our Judge.

Ans. Jesus Christ.

Ques. Who will be judged.

Ans. All mankind.

Ques. For what shall we be
judged.

Ans. For the deeds done in
the body.

Ques. According to what shall

we be Judged.

Ans. According to the measure
of our knowledge of our
Abilities and of our op-
portunities to do good.

Ques. By what name is that
state usually called in
which we enter after death.

Ans. Everlasting life.

Ques. Do you know a passage of
scripture that speaks of
everlasting life.

Ans. Matthew 25 Chap. 34 verse.
Then shall the king say
unto them on the right
hand, come ye blessed

of my father, inherit
the kingdom prepared
for you from the foun-
dation of the world.

Ques. Will you please to men-
tion that state as far
as it is in the power of
man to conceive.

Ans. Exception from all the
evils of our present state.

2nd Improvement in good-
ness and in knowledge.

3rd Access to the most exal-
ted society.

4th And the renewal of
antient connections.

Ques. What on the other hand
will be the state of the
wicked.

Ans. A very unhappy and
miserable state.

Ques. How are Christian
Duties divided.

Ans. Into those which we
owe, to God, to ourselves,
and to our fellow men.

Ques. What Kind of obedience
is it that we are required
to profess.

Ans. Our Obedience must be
Uniform, Universal Cheer-
ful, and Disinterested.
— The End. —

The End



